May 1
1924

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth" (JER. 10 : 23-24).

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"IF THIS BE THE WORK OF MEN."

PRESIDENT ANTHONY W. IVINS.

(*Concluded from page 260*).

NOW turn over again, long after His death, four hundred years had elapsed, when Mormon, writing in the book which bears his name, gives this witness: "And these things doth the Spirit manifest unto me; therefore I write them unto you all,"—addressed to us, the people who live here in the time when this record was to come forth:

"And for this cause I write unto you, that ye may know that ye must all stand before the judgment-seat of Christ, yea, every soul who belongs to the whole human family of Adam; and ye must stand to be judged of your works, whether they be good or evil;

"And also that ye may believe the gospel of Jesus Christ, which ye shall have among you; and also that the Jews, the covenant people of the Lord, shall have other witness besides him whom they saw and heard, that Jesus, whom they slew, was the very Christ and the very God.

"And I would that I could persuade all ye ends of the earth to repent and prepare to stand before the judgment-seat of Christ."

I might open this book at almost any chapter, almost any page, and read to you there the testimony of one prophet after another, from the time that Lehi left Jerusalem, six hundred years before Christ, until four hundred years after His coming, in which the whole burden of the appeal which they made to their people and the burden of the testimony that they bore, was that in the meridian of time the Redeemer would come, and that through Him the bonds of death would be broken, and the people of the world redeemed from the transgression of Adam. It is a wonderful thing that in the face of all this, men can, in some way, associate as they do the Book of Mormon as a publication tending

to lead people away from Christ and from Christianity, despite its contents.

This is Christ's Church; it bears His name. He opened, under the direction of the Father, this Gospel dispensation. This Church was organized for the purpose that the world might know the Redeemer as He is, and be brought to repentance, redemption and everlasting life, through obedience to His Gospel. It seems to me that this should set at rest the foolish statements made in this publication to which I have referred.

I want the members of the Church who are not familiar with the Book of Mormon, to know that there is no necessity for alarm because of the unjustifiable things that people say about the Church, for as I said before, the Church must be judged by what it is, not by what people say of it. Those words of Isaiah, uttered more than two thousand six hundred years ago, are just as applicable to us to-day as they were applicable to the people to whom he spoke: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Now, just a word in regard to the statement made by this pretended teacher of righteousness, that the "Mormon" Church is the most ignorant church in the world. I want to ask the people of the world this one question: Can they point to an instance in the history of the past where ignorance and achievement and accomplishment have gone hand in hand? I am sure the answer would be, No. People do not advance in ignorance. People, do not develop in ignorance. So far as I am aware, the Church of Jesus Christ of Latter-day Saints is the first religious body to declare that "the glory of God is intelligence," not ignorance; the first to declare that "men can not be saved in ignorance." I do not mean to apply that to secular education, but it is only through the proper development of the intelligence of man, assisted by the gift of God, our Father, that men can come to understand His great purpose, the plan of human redemption which has existed from the beginning of time, and its application to us who live in the dispensation of the fulness of times. Looking backward for one hundred years, does the accomplishment of the Church indicate the work of an ignorant people? It is not yet one hundred years since the Church came into existence. Its members at the time of its organization were very few. It was in poverty, but thank the Lord, not in ignorance. From that small beginning, ask yourself the question: what has been its accomplishments? The people of this great congregation are but a small representation of the whole, coming into these mountain valleys, to a place regarded as undesirable by all other people; not going to the Pacific Coast because of the gold that was there to lure people; not to the great plains and fields of Oregon where it was evident that a country existed which was susceptible of a

high degree of agricultural development, but stopping here in these valleys of the mountains, the Church gathered in its poverty. It gathered in from various nations, people in poverty, and from this spot reached out to the north and south, and east and west, until towns and villages and hamlets sprang up. In every productive valley of the intermountain country, has intellectual development kept pace with the secular development which has occurred. We only need refer, and we do so with pride, to the educational status of the State of Utah to-day. There may be states which are slightly in advance, there may be states which have accomplished slightly more, but no other people under similar circumstances have developed a system of education equal to that which has been developed by the people of these intermountain valleys, by the Latter-day Saints who came here in their poverty. I say it without fear of successful contradiction.

What does the record of their past history show, their record as devoted and patriotic citizens of the country in which they live? The great Mexican war—we would not regard it as a great war now, although in a sense it was at the time—came just when the Latter-day Saints were moving in their poverty with their families to seek a home in the west. When the call came for men, they gave them in the service of their country, a thing with which we are familiar, but which the world knows very little of. Those five hundred members of the Mormon Battalion accomplished a march which we are told is without precedent in the history of the world, the circumstances under which it was accomplished considered.

The war of the Rebellion came, and the Latter-day Saints remained steadfast to the government, offered and gave their services. The war with the Philippines came, the "Mormon" people did their full share in bearing the burdens of that war.

Then came the great World War. The government asked Utah for seven hundred forty-six men for the United States Army. She furnished two thousand, two hundred forty-four men. The government asked for one hundred twenty-six men to go into the marine service and the State furnished three hundred forty-six. Independent of this, Utah furnished one battery of artillery composed of one thousand five hundred men. The total number of men asked for was eight hundred seventy-two in all branches of the service, and the State furnished four thousand eight hundred thirty-one men. The Red Cross asked us for three hundred fifty thousand dollars, and we gave them five hundred twenty thousand dollars. The first Liberty Loan apportioned us six million, five hundred thousand dollars, and we took nine million, four hundred thousand dollars of that issue. The second Liberty Loan asked us to take ten million dollars and we took sixteen million, two hundred thousand dollars. The Young Men's

Christian Association and other similar organizations asked us for one hundred thousand dollars, and we gave them one hundred five thousand dollars. The request was made that we furnish seventeen million one hundred thousand dollars, and we gave twenty-six million two hundred ninety-one thousand dollars. The third Liberty Loan came after this in which an equal proportion was given. This does not include the liberal contributions made by the auxiliary associations of the Church. It does not include the large amount of wheat which had been accumulated by the Relief Societies of the Church, the only incident of such a character that occurred in the war, or could occur in the world, for there was no other body that had so gathered together a large quantity of wheat that could be turned over in bulk in case of emergency as was done at that time.

I quote these figures, as a part of the evidence. The evidence, the law and the testimony are here to show that the works of the Latter-day Saints have not been the works of ignorant people. I myself have gone into a country where, for three hundred years there had existed what was called a high degree of civilization. I did not see a plow that was not made of wood and being pulled by oxen, with the yoke lashed to their horns. I did not see a modern wagon, but I did see the old-fashioned carts and the old-fashioned plows, with which people plowed and bore their burdens in the valley of the Nile, thousands of years ago. Twenty years after the time that eight small "Mormon" colonies were established in the north of Mexico, they had accomplished more, looking to the advancement and development of that people in the introduction of modern methods of agriculture, modern agricultural machinery, improved varieties of fruits and grains, than had been accomplished before since the day of the conquest; evidence sufficient of the intelligence, the integrity, and the industry of the Latter-day Saints. "By their fruits ye shall know them." That has always appealed to me as a definite and certain law. Ignorant people do not accomplish the work of intellectuals, and vice versa.

So I wonder what can be the mental process by which a man reaches the conclusion that the Latter-day Saints are the most ignorant people in the world. It is not a new thing; it has been going on since the beginning of time, since the organization of the Church, and I expect will continue to go on just the same. And that is another thing that the Book of Mormon here tells us will occur, and another one of the evidences of the truth of this book; for it seems to provide for just about every criticism that can be made. Moroni, the last man to write in it, says:

"The Lord hath commanded me, yea, even Jesus Christ.

"And I said unto him: Lord, the Gentiles will mock at these things, because of our weakness in writing; for Lord thou hast made us mighty in word by faith, but thou hast not made us mighty in writing; for thou

hast made all this people that they could speak much, because of the Holy Ghost which thou hast given them;

"And thou hast made us that we could write but little, because of the awkwardness of our hands. . . .

"And when I had said this, the Lord spake unto me, saying: Fools mock, but they shall mourn; and my grace is sufficient for the meek, that they shall take no advantage of your weakness."

This has been exemplified many times in the history of the Church.

Where differences of opinion exist, whether it be in regard to temporal affairs or whether it be in regard to spiritual affairs, or faith in God, by which we hope to attain to eternal life in His presence, there must be some basic law to which we can refer and from which there can be no further appeal, which is the end of controversy; otherwise, I may assert and you may deny, and controversy would never cease. As it applies to our civil affairs, the temporalities and their control, that tribunal is the civil law, the law which we ourselves have made. As it applies to God and His purposes, the law is His written and spoken word. From it there can be no just appeal. So in civil affairs we honor and respect and uphold the civil law, and in things which pertain to the word of the Lord, we adhere to His written word, as it is contained here in the Bible and in the Book of Mormon. The Book of Mormon has been before the world now for nearly one hundred years. No one has ever pointed out an error in principle that is in it. Men may ridicule, they may scoff, but that does not constitute argument, nor evidence. They are the last arguments to which the vanquished always resort—ridicule, abuse, misrepresentation; and I suppose they will be applied to us.

So I feel that our feet are upon perfectly safe ground, that all that has been said in testimony of the divinity of the mission of Joseph Smith, and the bringing forth of the Book of Mormon, is true. I know it to be true, the opinions of men to the contrary notwithstanding. The time will come when men will know it to be true—just as the last words in the book tells us that it will. Let me read this last communication to conclude my remarks. These are the words of Moroni:

"I would exhort you that ye would come unto Christ, and lay hold upon every good gift, and touch not the evil gift, nor the unclean thing. . . .

"Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness, and love God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ; and if by the grace of God ye are perfect in Christ, ye can in nowise deny the power of God.

"And again, if ye by the grace of God are perfect in Christ, and deny not his power, then are ye sanctified in Christ by the grace of God,

through the shedding of the blood of Christ, which is in the covenant of the Father unto the remission of your sins, that ye become holy, without spot.

"And now I bid unto all, farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the Eternal Judge of both quick and dead. Amen."

MINUTES OF MEETING OF CONFERENCE PRESIDENTS.

A SPECIAL meeting of the conference presidents of the British mission convened at "Deseret," London, April 5th. There were in attendance, President David O. McKay and the following conference presidents: Joseph E. Tillotson, Birmingham; John E. Wahlquist, Bristol; K. Marsel Widtsoe, Hull; David D. Lamph, Leeds; John Walsh, Liverpool; Joseph E. Wright, London; Christopher C. Heaton, Manchester; William M. Harris, Newcastle; Arthur H. Aamodt, Norwich; Selvoy J. Boyer, Nottingham; Robert Lee Kenner, Scotland; Fielding K. Smith, Sheffield; Marcellus R. Clark, Ulster; and John W. Crofts, Wales.

The opening session commenced at 10 a.m., by the congregation's singing, "Praise to the Man." Invocation was offered by President John Walsh.

President McKay delivered an introductory address, explaining the object and purpose of the meeting. He also described conditions in other missions.

Three papers, "Difficulties of conference presidents and how to overcome them," "Time wasting tendencies among Elders" and "How best to use auxiliary associations as missionary factors" were treated by Presidents Fielding K. Smith, David D. Lamph and Joseph E. Tillotson, respectively. The papers were exceptionally well prepared and treated. Discussions followed the presentation of each.

The session closed by the congregation's singing, "Put Your Shoulder to the Wheel." Benediction was pronounced by President Joseph E. Wright.

The second session commenced at 1:45 p.m., by the congregation's singing, "Dear to the Heart of the Shepherd." Invocation was offered by President Marcellus R. Clark.

Two papers, "Suggested methods of enlisting members as missionaries" and "The conference president as an examplar" were treated by Presidents William M. Harris and John E. Wahlquist, respectively. Lively discussions followed the presentation of each paper.

At this juncture, it was decided to combine the second and the third session. The meeting continued by the congregation's singing, "Lead Kindly Light."

President McKay gave a stirring character-building address

which touched the hearts of all present. He ably pointed out the difference between a man and a gentleman, and demonstrated that missionaries are, and always must be gentlemen. He said that no missionary can leave the mission-field with honor, unless he has been a noble and honorable gentleman.

The generally accepted belief that a young man must "sow his wild oats" is all fallacy, the speaker said. The world needs real men. A fallen brother is like a man overboard—he needs a life-line. It is the duty of all Latter-day Saints to offer that life-line.

The most despicable man on earth, said President McKay, is the one who will steal the virtue of a pure woman. No forgiveness can be given for such an infamous sin. A true gentleman is he who is open, loyal, true, humane, affable, honorable to himself and to others, and faithful in his word to God and man alike.

In dealing with applications for baptism, the speaker said that the Latter-day Saints are not a proselyting church. They desire only the truly worthy and repentant candidates. "I can see," said President McKay, "the erection of some neat little churches throughout this land, indicating that much work is before the Elders and the Saints."

President McKay showed the noble work of the Relief Society of the Church. Attention was called to the enormous supplies of shoes and clothing now in Europe for the relief of the needy.

The speaker stressed the importance of loving one's fellowmen. He stated that one will always progress if one upholds others, but one will surely shrink if one speaks evil.

President McKay said that every member of the Church should be a missionary and should realize the great opportunity which the Gospel of Christ affords to save the souls of men. There is no nobler calling than that of saving souls, he said.

The following resolutions were adopted by the conference:

Be it resolved that:

(1) A copy of each of the five papers presented during the first and the second session be forwarded to each of the conference presidents.

(2) Certificates be awarded to the local Saints in witness that they have voluntarily contributed a certain number of hours in distributing tracts—a certificate for fifty hours of distributing tracts to be given by the conference president, and a certificate for one hundred hours of distributing tracts to be awarded by the mission president.

President Fielding K. Smith and President William M. Harris be appointed to submit suggestive certificates.

(3) A uniform system of branch records be installed to bring the branch records to the same state of efficiency as the conference records. Said branch records are to be audited quarterly by the conference authorities.

JOHN W. CROFTS, Secretary, Pro tem.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, MAY 1, 1924.

EDITORIAL:

CHRISTIANITY AND WEALTH.

RECENTLY, in discussing the merits of the organization of the Church of Jesus Christ of Latter-day Saints with an investigator, I mentioned the fact that the officers of the Church devote their services without pecuniary remuneration. "But," said my questioner, "how do your officers live? Surely, they must receive some form of compensation from the Church, else how do they provide the necessities of life?"

Then, I explained that those holding office in the Church of Christ receive their living by pursuing the ordinary trades of life; the time they devote to their church duties is a voluntary contribution and is in addition to the time spent in following an occupation. "You, mean, then," said the investigator, "that the officers in your Church are ordinary men—that they engage in business and other occupations as a means of livelihood; the time they devote to the Church is apart from their regular work?"

"Exactly," I replied.

"But that is hardly conceivable," the interviewer said, "for it is impossible to be a good churchman and a good business man too. Church and business do not mix."

What the investigator really means is that it is impossible to apply the principles of Christianity to modern business and be a success at the same time. If this contention were true, admittedly, Christianity has failed, or modern business has degenerated to such a depth that it is unworthy the attention of men who believe in the Universal Brotherhood of Man.

Without venturing into the realms of the idealist, and avoiding, also, the base materialism which in some lines of the modern business world is all too prevalent, is it not possible to apply the principles laid down by that Great Economist of Nazareth and find them of every-day, practical value? It is pointed out by some that Christ, the world's Greatest Socialist, the One Perfect Man of all ages, lived and died without ever once giving thought to the acquisition of the material things of this world. Did He not say to the rich young ruler who came to Him desiring to know how to obtain eternal life, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven"? And the young man went away sorrowful: for *he*

had great possessions. Then said Jesus unto His disciples, "Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven." To the further amazement of His disciples, He added, "With men this is impossible; but with God all things are possible."

Of course, that statement surprised the disciples, just as the same question confounds men to-day. The rich young ruler of Christ's time had no difficulty in living the law, for he eschewed evil and loved the right, but when bidden to part with his wealth—something that he loved—he went away sorrowful. It was not the riches that stood between him and eternal life; it was his love of those riches. But, with God it is possible to touch the heart of man, so that his chief affection is not, like Midas's, the love of gold. Wealth becomes not the ultimate end—it is at best merely a means to the end of securing heavenly joy. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Now, some business men may be stimulated too much with the idea of personal aggrandizement. Therein lies the danger, and therein, as Paul says, "is the love of money the root of all evil." But there are business men—successful and influential—who have accumulated wealth without making riches the sole aim in life, and also, and most important of all, without exercising unrighteous dominion over others. At no time did Christ advocate that conscientious service go unremunerated. Quite the contrary. He denounced as unjust the steward who wasted his master's goods, but from that story, He drew the lesson of employing the gifts of wealth for heavenly aims.

In the Church of Christ, the holding of wealth is not frowned upon—provided that that wealth has been acquired by exercising the Christ traits of honesty, square-dealing, industry, and that that wealth is employed in the interests of society. In the very nature and make-up of society, some forms of service are of greater value than others. The man who is able to organize forces of nature or natural resources or the activities of other men, so that society at large is enabled to enjoy a better and fuller life, is entitled, because of the greater service which he renders, to a larger compensation than the man who does not add any utility to the world's goods. It is the old story of the talents. To the thrifty servants who had doubled their talents, the master added more, but from the one who had neglected his opportunities was taken that little which he had. So with modern men. Some will apply themselves to study and research—endeavor to better fit themselves for a life of service; they are made rulers over many things. Others will while the time away—meet life's battles unequipped, and then rail at society because of their unhappy lot; these unprofitable servants are cast into outer darkness. Of course, there are cases of poverty where extenu-

ating circumstances have deprived people of employing to the fullest extent the talents which they possess, just as there are cases of wealth that has come to persons wholly unfitted and unworthy to administer it. But these cases need not be held up as examples. There are too many instances where wealth is the result of diligent application, and poverty the result of slothful neglect.

But the responsibility does not cease when, through industrious efforts, a great wealth has been accumulated. No, then is there an even greater duty—that of administering the wealth as a true steward of society. John D. Rockefeller, the great American philanthropist, declared that the giving away of wealth, wisely, is a greater problem than the acquiring of it. A great trust is placed in the hands of the man of wealth, and he must administer the trust that society may receive the utmost good. If the principles of Christ have been adhered to in the acquiring of riches, then the Christian attribute of stewardship in administering them will be a natural sequence. Then is wealth not a medium of personal surfeiting, but rather, as Priesthood, a means of greater service.

A steward in the Christian sense is a good churchman in addition to being a good business man. His wealth is not a barrier between him and God. He possesses the good things of the earth, but his eye is single to the glory of Him who made heaven and earth. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

G. Martin Hopfenbeck.

MINUTES OF THE DRESDEN CONFERENCE.

The first session of the memorable conference held by President David O. McKay and President Fred Tadje of the Swiss and German mission, March 7th, in Dresden, Germany, was a missionary meeting at which the sixty-five missionaries of the Breslau, the Dresden, the Leipzig and the Chemnitz conference were in attendance. In addition, there were in attendance Elder Jean Wunderlich, editor of *Der Stern*, Elder Otto Buehner of Basel, and Elder Llewelyn McKay of Frankfurt.

During the eight hours spent in the session, many beautiful truths of the Gospel were brought out in the remarks of the missionaries present. Each expressed what appears to him as the most outstanding feature of the Gospel of Jesus Christ.

President McKay expressed several beautiful thoughts, impressing his hearers with the value of living the teachings of the Gospel, because by so doing they achieve true life and joy upon this sphere. This does not take into consideration the blessings

or punishments awaiting in a life to come. President McKay stressed the need of ever being a gentleman in the full sense of the word, of being trustworthy and virtuous in thoughts and actions.

In the evening, friends, Saints and missionaries, filled with a desire to hear the truths of the Gospel, thronged the beautiful new meeting-house of the Dresden branch.

Elder Otto Buehner, the first speaker, in a few, well-chosen remarks maintained that although the world has not yet recognized "Mormonism" as the truth, it will some day do so. He asked his hearers to investigate the message which they were hearing and thus obtain the peace and happiness which it holds out for them.

President McKay expressed pleasure at being again in Dresden and having the privilege of meeting with the Saints and friends in their new assembly hall. He stated that he was impressed with the changes which had taken place in the conditions under which meetings are now being held. He said he wondered if a like remarkable change, due to the influence of the Gospel, is to be noticed in the lives of the members. President McKay stated that it is the mission of the Church to make the world and its inhabitants better and to bring joy and good-will upon earth. He showed how this can and will be accomplished through the overcoming of sin and temptation, just as Christ overcame the temptations of Satan during the forty days of fasting and prayer in the wilderness. The speaker brought out the beauties of living a clean and unspotted life, and expressed the desire that those hearing him would endeavor to live morally pure, and thus enjoy the peace and the content which accompany such an existence.

President Tadje showed, from examples out of the Book of Mormon and the Pearl of Great Price, how the results and blessings, as promised to those living to-day, were obtained by the peoples of old when they lived in obedience to moral and religious law as given by Jesus Christ. He urged upon those who had heard the message of President McKay to apply in their own lives the truths expressed by him. The same conditions as shown in the examples will prevail, he said, when Christ comes to reign again, and when the inhabitants of the earth live in accordance with the commandments given them through the mouths of the prophets of God. President Tadje earnestly asked those hearing this message to investigate it further and to endeavor to obtain the testimony of its truthfulness which is promised those who seek in righteousness and with the desire of serving the Lord and of keeping His commandments.

The beautiful music, presented by Sister Anna Kmetzsch of the Chemnitz branch, the Dresden choir and the children's choir, contributed to the inspiration and success of the gathering. The meetings were conducted by President Jed L. Ashton, who after

thirty months' service in the mission-field was honorably released to return home.

In attendance at the evening meeting were six hundred fifty persons.

JED L. ASHTON, Conference President.

MINUTES OF THE NOTTINGHAM CONFERENCE.

THE Nottingham annual conference convened at Derby, Sunday, April 13th. There were in attendance, President David O. McKay, Sister Emma Ray McKay and Elder David W. Goddard from Liverpool, President Joseph E. Wright and Sister Katherine G. Wright from London, President John E. Wahlquist and Elder Albert J. Stanger from Bristol, Elder John C. Hooper from Hull, and President Selvoy J. Boyer and all the traveling Elders of the Nottingham conference. President McKay presided over and President Boyer conducted the various meetings.

The Sunday-school session convened at 11 a.m. The opening song was "Oh, How Lovely Was the Morning." Invocation was spoken by Elder Goddard. "Reverently and Meekly Now" was sung as the sacramental song. The sacrament gem was repeated. The sacrament was administered by Brothers George Bradley and Frank Orme, assisted by Brothers Cyril Blissett, Bernard Blissett and Arthur Palfreyman. The concert recitation was repeated under the direction of Elder Albert F. Kendall.

A program was rendered by members of the Sunday-schools. The boys of the Derby branch gave short essays on the Word of Wisdom. In verse form, the Nottingham branch Primary Department told of the healing of Naaman. Two girls from the Eastwood branch sang, "Easter Morning." Children of the Leicester branch gave the parables of the sower and of the lost sheep, and Christ's miracles of feeding the five thousand and of raising the daughter of Jairus. The Hucknall branch told the story of the death and the resurrection of Christ.

Sister McKay was the first speaker. She explained the principle of the salvation of little children as it was revealed to the Prophet Joseph Smith. The speaker told a story illustrating the beauty of this glorious principle.

Sister Wright told a story illustrating that "luck" is the result of hard work.

President McKay, the final speaker, complimented the Nottingham conference on the way the Gospel had been given in rhyme. He said he had thoroughly enjoyed the program. President McKay related a story, teaching the necessity of obedience and the fruits of disobedience.

The session closed by the congregation's singing, "I Know That My Redeemer Lives." Elder Percy Whetton pronounced the benediction.

The second session commenced at 2:30 p.m., by the congregation's singing, "Do What Is Right." Elder Ianthus L. Richards spoke the invocation. An anthem, "O, Lord Most Merciful," was rendered by the Leicester branch choir.

The general, the mission and the conference authorities were unanimously sustained.

Elder Ernest H. Capel, the first speaker, spoke on the life of Christ and the things He did. The speaker contrasted the life of Christ with the life of Herod, and showed what should be done to make a success in life.

Elder Carl E. Pettersson spoke of Christ's triumphant march into Jerusalem and told of His second advent. The keys have already been given prior to this advent, he said.

Elder Goddard spoke of his experiences in France. He told how the Sabbath day is observed there. The speaker pointed out the way God intended that the seventh day should be observed.

Brother Ernest Cheetham of Lincoln rendered a piano solo.

Elder Percy Whetton spoke upon the story of Ruth and Naomi, comparing the true followers of Christ to Ruth and those who hold the hand of the world unto Orpah.

President Wright told how he had enjoyed his missionary experiences. He said everyone has ideals in life which may be either right or wrong. The person, himself, may be someone's ideal, in which case the person holds a great responsibility.

Elder Albert F. Kendall emphasized the necessity of following the plan laid down by God.

Elder Rudger C. Atkin said the creation has brought joy. He showed how happiness has come to mankind through the fall of Adam.

Elder Albert J. Stanger spoke of the necessity of seeking true happiness.

Elder John C. Hooper said men are all sowing seeds. The Gospel of Christ is being sown and will eventually overcome evil, he declared.

The session closed by the congregation's singing, "Now Let Us Rejoice." The benediction was pronounced by Elder Carl E. Pettersson.

Special meetings for the Priesthood and the Relief Society were held under the direction of President McKay and Sister McKay, respectively. They gave valuable instructions regarding the work of the auxiliary organizations.

The concluding session convened at 6 p.m. Sister Nellie Hawson played a prelude on the organ. The opening song was "How Firm a Foundation." Elder Sidney J. Nebeker offered the invocation. The choir sang the anthem, "Abide With Me."

Elder Ianthus L. Richards was the first speaker. He pointed out the necessity of forgiveness and said forgiveness is the true spirit of Christianity.

Elder David W. Goddard rendered a vocal solo, "Savior of the World."

Elder Sidney J. Nebeker spoke upon the immortality of the soul. He quoted the famous words of William Jennings Bryan upon this subject.

The Leicester choir sang, "Daughter of Zion."

President Wahlquist spoke upon the gaining of true happiness. He compared the happiness of well-known people who had gained power and wealth in the world to the true happiness as enjoyed by the Latter-day Saints.

Sister Violet Hodgkins rendered a vocal solo, "Beyond the Dawn."

President McKay delivered a forceful address, founded upon the words of Thomas, "My Lord and my God!" The speaker said he wished everyone could say, "My Lord, My God!" with the same faith that Thomas possessed. President McKay said there is no death-bed repentance. The wicked will not be ushered into the presence of God. The speaker appealed to the audience to follow in the foot-steps of Christ. Make Christ an ideal of life he urged. Christ was supreme in the realm of character. President McKay spoke upon the first principles and ordinances of the Gospel and showed the way each reacts upon character.

President Boyer thanked those who had taken part on the program and had helped to make the conference a success. He bore a strong testimony of the truthfulness of the Gospel.

The closing song was, "O, My Father." Elder John C. Hooper pronounced the benediction.

PERCY WHETTON, Conference Clerk.

FROM THE MISSION FIELD.

Release and Departure.—The following missionary, honorably released from his labors in the British mission, sailed for his home Friday, the 25th ult., per s.s. *Montcalm*:

Edwin O. Stenquist, the Irish and the London conference.

Transfer of Traveling Elder.—Elder Ernest H. Capel has been transferred from the Nottingham to the London conference.

Baptisms.—Saturday, the 12th ult., a baptismal service was held at Pitsmoor (Sheffield conference). Two candidates were baptized by President Fielding K. Smith. They were confirmed by Elders Willard Boden and Harley K. Fernelius.

A baptismal service was held at Handsworth (Birmingham conference), Sunday, the 20th ult. Two candidates were baptized by Elder J. Trevor Buddell. They were confirmed by Elder Ellis L. Rees and Branch President John M. Joseph.

Priesthood Meeting.—The monthly Priesthood meeting of the Dublin branch (Free State conference) was held in Dublin, Monday, the 14th ult. President Benjamin R. Birchall presided. Means of improving the monthly testimony meetings were discussed. In addition to President Birchall, Elders Walter H. Allington, Jr., and O. David Merrill and twelve local brethren were in attendance.

Arrivals and Appointments.—The following missionaries for the British mission arrived in Liverpool, Saturday, the 26th ult., per s.s. *Montlaurier*, and have been assigned as follows:

Daniel A. Thompson, Long Beach, California, to the Liverpool conference.

George Pugmire, Pocatello, Idaho, to the Liverpool conference.

William N. Newell, Mesa, Arizona, to the Hull conference.

C. Leland Davey, Salt Lake City, Utah, to the Newcastle conference.

John E. Barker, Jr., Kaysville, Utah, to the Leeds conference.

Albert D. Batty, Vernal, Utah, to the Manchester conference.

James E. Wardle, Vernal, Utah, to the Leeds conference.

Branch Conferences.—Sunday, the 13th ult., the annual conference of the Coventry branch (Birmingham conference) convened with President Joseph E. Tillotson presiding and President George E. Hunter conducting. Those taking part on the program rendered during the Sunday-school session were Muriel Hunter, Edgar Cater, Harold Hunter, Alfred J. Shipman and Clarence J. Linnett. The speakers were Elders John H. Smeath and Lester D. Hovey, Brother George E. Hunter and President Tillotson. In the evening session vocal solos were rendered by Miss Muriel Hunter and Elder Lester D. Hovey. The speakers were Brothers William Seckington and Henry Hartopp, Elders John H. Smeath and Lester D. Hovey and President Tillotson.

The annual conference of the West Hartlepool branch (Newcastle conference) was held Sunday, the 13th ult. President William Harris presided over and Elder Vernon G. Robinson conducted the sessions. The speakers in the evening were Elders Vernon G. Robinson and Don Clyde and President Harris.

Sunday, the 13th ult., a successful branch conference was held at Ipswich (Norwich conference). President Aamodt presided over the meetings. The Sunday-school session was conducted by Superintendent Harriet Barker. An excellent program was rendered. Branch President K. John Myers conducted the evening service. The speakers were Elders Floyd A. Bailey, K. John Myers and George O. Gee and President Aamodt. A vocal duet was rendered by Elder Floyd A. Bailey and Sister Lucy E. Rowe.

The South Shields branch (Newcastle conference) held a suc-

cessful branch conference, the 20th ult., with President William M. Harris presiding. In the morning session, President Harris met with the local Priesthood, hearing their reports and imparting useful instruction to them. Under the direction of Superintendent John G. Foster, the members of the Sunday-school presented an interesting program. The speakers in the evening session were Elders Joseph J. Brown, James L. Wheat and Don Clyde and President Harris. Sisters Ada Briggs and Lucy Slater rendered a vocal duet.

Sunday, the 20th ult., the Wombourne branch (Birmingham conference) held conference at Wolverhampton. Branch President John B. Ward reported marked progress since the last branch conference was held. The speakers were Elders Rodney D. Price and Lester D. Hovey and President Joseph E. Tillotson. Sister Esther A. Ward sang a solo.

SAVED, TO SERVE.

O LORD, I pray,
That for this day
I may not swerve
By foot or hand
From Thy command,
Not to be served, but to serve.

This, too, I pray
That for this day
No love of ease
Nor pride prevent
My good intent,
Not to be pleased, but to please.

And if I may,
I'd have this day
Strength from above
To set my heart
In heavenly art,
Not to be loved, but to love.

CONTENTS:

"If This Be the Work of Men"... 273
Minutes of Meeting of Conference Presidents 278
Editorial:
Christianity and Wealth... 280
Minutes of Dresden Conference 282
Minutes of Nottingham Conference 284
From the Mission Field 286
Poetry: Saved, to Serve... ... 288

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